# The Bombay Guardian.

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## WEEKLY REVIEW.

—The Rev. Mr. Taylor will (D. V.) preach to-morrow, at 8 A.M., in the Free Mission Church, Khetwadi, and at 6 P.M. in the Free Church, Esplanade; and he expects to continue his meetings in the Free Church Institution, every evening at 7½, from Monday onwards, until further notice.

—There have been some attempts to reply to our statements about the Sailors' Home, but they leave matters substantially as we represented them. The argument for the bar in the Home is that if men want liquor they will be sure to get it, and if they do not find it in the Home, they will go into the bazaars and drink bad stuff, and there be tempted to the indulgence of other appetites. Well, there are men who are so consumed by the passion for strong drink, that they will get it if possible, no matter what the difficulties; but is it wise, is it just, is it kind, to presume that all seamen are slaves to drink to this extent? It is not true. There are not, we allow, many abstainers among them; but there are a great many who can get along without liquor, (as they do very well at sea,) and if they were in a nice comfortable Home where they were supplied with plenty of good food, tea and coffee, iced water and the like, without stimulating liquors, they would for the most part remain content without these latter. We protest against the unfairness of a system that presumes the sailor to be an incorrigible slave of drink. This is not the way to raise the sailor in the social scale. And in one respect there is no difference between the grog sold in the bazaars and that sold at the Sailors' Home; both are intoxicating; and we would not give much for the flattering unction that some lay to their breast when they have set Jack reeling, Oh, it is good stuff that is in him, none of your vile bazaar compounds. There may possibly be some difference between the responsibility of those who sell grog in the bazaars and of those who sell it at the Home; but we should be exceedingly sorry to have any kind of share in either. And a thing to be taken into account is that our responsibility is according to light. Many members of the Sailors' Home Committee have possibly acceded to this measure through deference to others, and for the sake of the experiment; we cannot but hope that these gentlemen will now see that the thing is an evil, and make haste to rectify it.

—A letter from Damascus, dated the end of July, published in the *Missing Link Magazine*, says: "You will be astonished when I tell you that here in Damascus there is a wonderful movement among the Mahomedans, so that not less than 3,000 of them desire to become Christians. They have regular prayer-meetings, and pray to our Lord Jesus Christ that he may reveal himself as their Saviour. This is indeed a fact, and corroborated by Her Majesty's Consul in this place." It is said on the other hand, that a true convert to Christianity has been hung in one of the private rooms of a mosque in Damascus.

—The 21st of last month witnessed the completion of the telegraphic system by which the Australasian world has been brought into communication with Asia, Africa, Europe and America. It is possible that the Overland line from Victoria to Port Darwin has not been completed, but there is a line from the latter place viâ Queensland and New South Wales, to connect with the cable just laid from Sumatra to Cape Darwin. This is a most important consummation, as by it all the great continents of the globe have been bound together. Lines go westward from England to the Pacific coast of North and South America, and lines go eastward from England to the Pacific coast of Asia and Australasia. The islands of the Pacific lie outside of this network; so does a good deal of Africa and a part of South America; but all the great populations are now placed in immediate communication. It is 20 years this year since the first submarine cable was laid, and the development of the system has been remarkable. From first to last these enterprizes have been commercial; undertaken from the hope of gain; yet the impression on many minds is that they are destined to accomplish some grand purpose connected with the Providential history of our race. It may be important to know what cotton is selling at to-day in Liverpool or London; but we have the best reason to believe that events far greater in some respects than any that have been witnessed on this globe of ours, are to take place, and when these occur, in whatsoever part of the world, the Providential significance of the world's telegraphic network will be understood at once.

—A Mr. De Pleritz has been arousing the indignation of the people of Mauritius, by a pamphlet on the condition of Indian immigrants in that island. Planters and overseers, magistrates, even the Governor, all come in for his condemnation. Unhappily, the Mauritians have not taken the best means of showing that the charges are without foundation. A Mr. Lavoquer has come forward as the champion of the outraged public, and given Mr. De Pleritz a horse-whipping on the public wharf. This proves that Lavoquer has more physical strength than De Pleritz, or that a man armed with a whip can hurt another who has no whip, but what else it proves we do not see. If the charges are unfounded, it will not be difficult to show it, but this is hardly the way.

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### The Fruit of the Spirit.—VII. Faith.

The Christian life begins in faith. Without faith it is impossible to please God. Life is in Christ and is appropriated by faith. The gift of God is eternal life. It is a grand moment in the life of a sinner when, having been made acquainted with his need and with the offer of God, he takes Christ for his salvation and rejoices in the light of God's reconciled countenance and in the assurance that his sins are blotted out for ever. He has now everlasting life because he has Christ. But it would be a grave error, to conceive that he has life in himself, in any independent sense. It is only by virtue of his continued abiding in Christ, by faith, from moment to moment, that he has life. The light of life descends to the believers from the Sun of Righteousness, and as the light from the natural sun expires as fast as it falls and must every moment be replaced by new rays, so the believer has life and light continued to him by virtue of his relation to Christ. There is nothing so hard for the Christian to learn thoroughly as this, though he thinks he understands it at the very outset. He is constantly tempted to think that he has life in himself, that he has received to-day strength and wisdom for to-morrow. He says, I have not been in the school of Christ for nothing, I have learned there how to advance in the Christian life, I have got some wisdom and strength from the Redeemer, I can go forward, I need not fear. And why should not it be so? Why should not we get strong to resist evil and do that which is good? Simply because this is not the divine arrangement. According to our notions, a Christian who has been for years in the training school of Christ, will be much less dependent upon Christ than one who is setting out in the divine life; but it is not so at all. The sinner who has just come to Christ is not more dependent upon divine aid, than is the highest archangel in heaven. Jesus himself, the Son of God, testified: I can of mine own self do nothing. God is alone good; it is he that radiates goodness throughout the universe, and we are all dependent upon Him, as the planets are upon the body which attracts them and keeps them in their orbits. The attraction of gravitation which yesterday swayed the motions of Jupiter, does not answer for to-day; it must be perpetually exercised. Many a believer has fallen terribly, because he has not understood that his dependence on Christ remains always the same, whatever the period spent by him in serving Christ. It was necessary that there should be those terrible falls in order that we should have evidence of this ever before us, to warn us away from

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the points of danger. If David, that wonderfully favoured man of God, so pre-eminent in holiness, had not fallen into most scandalous sin, and if others of remarkable attainments had not fallen, we should still perhaps have been sceptical of this truth, and imagined that the child of God has moral power of his own by which he is guaranteed against the liability to fall. But no, there is no height of perfection from which a man may not fall into the most grievous sin, if he ceases to realize his dependence on Christ, and fancies he has some store of strength in himself. So, as we begin the Christian life in faith, we must prosecute it in faith; and the increase of our faith is simply the diminution of our trust in ourselves and the more complete transfer of it to Christ. Christ is the author and perfecter of our faith.

The Spirit of God developes our faith by showing us how utterly and immedicably vile we are, in isolation from Christ; by revealing Christ as our all-sufficiency, in all things, at all times; by teaching us how to quench the fiery darts of the adversary, hurled against our faith.

There comes a time in the experience of the Christian, when he finds himself in very deep waters, just through the inadequacy of his faith and his imperfect conception of the nature of his relationship to Christ. He has the impression that he ought to have strength in himself, moral power, and that temptation ought to lose its force, and he is filled with alarm and distress because he finds in himself extreme weakness for the work of Christ, and utter moral inability to overcome the evil of his nature. The struggle now is perhaps fiercer than that which preceded his first faith. It often corresponds to that which is described in Romans vii. Before Paul could be fully fitted for the work of the Lord, it was necessary that he should learn that all his goodness and strength were in Christ and never would be any where else; and that, left to himself, he had an overwhelming sense of obligation, through the knowledge of the law given unto him, but was absolutely and hopelessly incapable of being what the law would have him to be. Then he makes the grand, final discovery of the all-sufficiency of Christ to him, at all times and in all things, and of the constant necessity of drawing from this all-sufficiency, and henceforth he walks at liberty, free from condemnation, led by the Spirit, victorious in Christ. But Paul puts the struggle of Romans vii. into the present tense for the purpose of showing that, left to himself, the Spirit and Christ withdrawn, he is simply enlightened as to the just claims of God upon him, but crushed under a sense of his utter impotency. And so it is with every believer. It is only when a Christian is stimulated to press forward, that he is likely to become acquainted with the defects in his consecration, his self-reliance, his neglect of Christ. There is all the difference in the world between these two attitudes, that of contented inactivity and that of eagerly pressing forward, with reference to the light which we are likely to obtain. In the former we shall lose instead of gaining light. In the latter we shall be astonished at the disclosures made to ourselves regarding ourselves, our misplaced confidence, our neglect of precious gifts purchased for us. And here, if we rightly seek, we shall obtain that great gift of faith which will make us cheerful in the privation of all worldly blessings, in the disappointment of some deeply-rooted hopes, because of the all-sufficient Saviour who holds us by the right hand, and who is pledged to uphold us unto the end.

## A WORK OF GRACE.

A very interesting account of a remarkable work of grace enjoyed at Newport, Monmouthshire, has been published by the Rev. J. Tinson Wrenford, M.A., Vicar of St. Paul's at Newport. This revival has been marked by the same happy characteristics which have been generally witnessed in true revivals of religion. 1st, a belief on the part of some that it was not a vain thing to hope for such; 2nd, a union in prayer for the blessing, without regard to denominational differences; 3rd, a willingness to employ means to secure the blessing, such as might be regarded as having the sanction of the Spirit; 4th, faithful preaching of the Gospel, with a view to immediate results. The work began of course in the hearts of Christians; they were brought to realize their responsible position as witnesses for Christ, and to feel for the unsaved multitude around them. After a season of united prayer by Christian men and women of all denominations, the beginning of the work is thus described:

On Sunday evening, February 16, the preacher (who had himself on the previous day experienced a glorious deliverance from the buffetings of Satan, and been brought out into "a wealthy place," a place of sunshine and certainty never-before experienced by him), made an earnest appeal to any of his congregation who might then be in an anxious and inquiring condition of mind to remain in church at the close of the service. His prayer that *one* soul might be given him as "a token for good" from his heavenly Father was more than answered. The penitents were not counted, but several souls that night found peace with God through Jesus Christ. The work of "ingathering" had now fairly commenced, although, as yet, but on a small scale. Several weeks passed away. Every Sunday night inquirers were led to Jesus; and every week it became more and more apparent that the Lord was preparing the minds of many for the utterance of the momentous cry, "Sirs, what must I do to be saved?" About this time special

"MISSION SERVICES"

were being held at the neighbouring town of Cardiff, upon which the Divine blessing was evidently resting. Among the preachers was the venerable Robert Aitken, Vicar of Pendeen, Cornwall, so long and well-known in England and Scotland in connection with evangelizing labours. An invitation to come to St. Paul's, on the termination of his co-operation at Cardiff, was most kindly complied with. The aged servant of Christ was suffering from some degree of indisposition, yet he considered not his own infirmity of body, but at once consented to preach at St. Paul's on Sunday, March 26, and also on a few following evenings, should strength be vouchsafed him. At the foot of the handbills announcing the forthcoming special services was printed the text from Malachi, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Mr. Aitken came and began his labours at St. Paul's, March 26th. After the evening service, it was made evident that the word had taken effect, by the remaining of a large number of persons, desirous of being guided to Jesus. They thronged the chancel rails, and those who were themselves in the enjoyment of the light of God in their souls talked and prayed with them; the blessed work continued till a late hour; and about 70 souls found peace that night.

The account of the work thus continues:

On the Monday, Tuesday, Wednesday, and Thursday evenings following, Mr. Aitken preached to crowded congregations "the unsearchable riches of Christ." His sermons were characterized by great simplicity and fervency. He evidently felt the tremendous responsibility of dealing with immortal souls in the name and stead of Christ. With a power of utterance at times vehement, he besought the careless, the ungodly, the mere professor, to come to the feet of Jesus for pardon and eternal life. What he contemplated was the *reality* of all that the Gospel declared—the reality of the sinner's necessity and danger—of the all-sufficiency of the blood of Jesus—of the love of the Father towards the returning prodigal—and of the power of the Son of Man to forgive sins. To him sin was real: the judgment real: eternity real: heaven real: and hell, too, terribly real. Hence the "reality" of all his appeals—of all his remonstrances—of all his most earnest exhortations. The Lord owned his word upon each occasion of its utterance. Every night crowds of penitents came to God's ministers for direction. The after-services were prolonged until nearly or quite midnight; and, even when the last doxology was sung, numbers lingered in the sacred edifice, as though loth to depart without realizing a further blessing. And now as to

THE "AFTER-SERVICES"

themselves, let it be said—with gratitude to God—they were most holy and blessed seasons. Not soon—not ever will be forgotten the solemn and yet happy hours then spent in prayer and praise; the sweet, heavenly strains of the "songs of Zion;" the impressive fervency of the supplications offered at the throne of grace; whilst all along, hour after hour, proceeded the great work of the ingathering of souls to Jesus—first the weeping, then the rejoicing; first the cry for mercy, then the praise for pardon; first the sorrow-burdened, "What must I do to be saved?" then the grateful outburst, "What shall I render unto the Lord for all his benefits towards me: Bless the Lord, O my soul: and all that is within me bless his holy name!"

Among those thus brought to the feet of Jesus were the young and the old—hardened sinners—mere professors of religion of many years' standing—backsliders—the self-righteous—persons of almost all classes and descriptions. Husbands and wives knelt together before the Lord; parents and children; brothers and sisters; in some instances whole families were brought in—in other cases the remaining members of otherwise godly families were reached by the word, and led to the cross.

Nor must one precious feature of these services be passed over, namely, the real

SPIRITUAL UNANIMITY AND UNITY MANIFESTED BY CHRISTIANS

of all denominations, from first to last. It seemed as though our dear Lord's prayer was quite fulfilled, "That they all may be one." His people *felt* they were "*one*," not artificially or theoretically, but actually and truly. Blessed be the name of the Lord for that! God's children knew not of distinctive titles, indicative of divisions in the family; they were forgotten, at all events, for a while. Churchmen, Wesleyans, Baptists, Independents, Brethren—all met together in the house of their common Lord, not as "sectarians," but as "Christians;" with one heart and voice they prayed and praised; with one purpose they assisted, when occasion served, in directing the inquiring. The Spirit of the Lord was the Spirit of love and fellowship to them all; and Jesus was Himself in their midst, breathing upon them, and saying to them, as to the disciples of old, "Peace be unto you."

In the course of four months a thousand persons came out from the world and surrendered themselves to Christ. Our readers will observe that two Vicars of the Church of England were prominent instruments in bringing about this work of grace; but they were men who gladly recognized their oneness in Christ with God's people of whatever name.

Now a question that we wish to address to our readers, earnestly and affectionately, is this, Why should we not have a work like this, or still greater, here in Bombay? God is giving us plain indications of his readiness to accomplish a great work here; the Spirit of God is even now working powerfully in many hearts; we have already witnessed a manifestation of his presence in the Native church, such as we have not seen for 24 years that we have been in India; will the Christians of Bombay rally at the call of the Spirit, and give themselves to prayer and

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seek a baptism from on high, and that preparation without which it were vain to hope that the outside world will be savingly affected? The parable of the vine and the branches shows us that as the vine brings forth fruit only through the branches, so the Lord Jesus does not carry on his work of redemption among men apart from the agency of his people; and that they must be purified and brought into conscious union with him and consecration to him, before they can expect to bring forth much fruit to him. There are special seasons when special responsibility is laid upon God's people, 'to come up to the help of the Lord against the mighty,' as the Scripture expresses it; and now, if ever, have we such a season in Bombay. Every one that offers the Lord's prayer pledges himself to seek, first and foremost, the coming of God's kingdom on earth, that His will may be done here as in heaven, that is, perfectly. Let us then unite with our brethren of whatever name in calling upon the Lord, and in waiting upon Him until He appear in his glory. Let us not be so wedded to our grooves as to deem it impossible that a blessing may meet us outside of them. Where the Spirit of the Lord is, there is liberty.

## WHAT IS TRUTH?

*He prayeth.* (Acts ix. 11.) Paul was now for the first time praying in that only name that gives prevalency to prayer, and with that sense of sin and guilt without which there can be no true prayer on the part of the sinner.

*He is a chosen vessel unto me.* (15.) This is the language of a sovereign, of One who has power over the hearts of men, as the potter over clay. This was a vessel to bear the name of Christ, to make known Christ and his salvation to Gentiles and Jews, even to distant kings and kingdoms.

*I will show him how great things he must suffer.* (16.) He that is chosen to do great things in the ministry of the Gospel is chosen to suffer great things. Jesus would have Paul distinctly understand this from the very beginning. Shame and suffering were to be his portion in the world; joy and peace in Christ.

*Brother Saul.* (17.) Here was a word of faith. May you not have been dreaming, Ananias? Will you put the impression of a moment over against the terrible facts of Saul's career? What if he should order you to be seized? The wisdom of this world has a multitude of suggestions like these to make; but the great truth remains that God is able to make a communication to a creature of his, and to assure him that He has made it. A strange thing indeed if he could not! Yet the wise men of this world think he could not.

*Straightway he preached Christ in the synagogues, that he is the Son of God.* (20.) Filled with the Holy Ghost he was enabled to go into the synagogues and proclaim the very Christ whose followers he had come to arrest.

*Increased the more in strength.* (22.) There is no more certain way of obtaining increase of strength than by using what we have for Christ. A fatal mistake many are making who sit still waiting for increase of strength that they may testify for Christ. Let them do it in weakness, stammeringly, and the Spirit of God will give them more grace from day to day.

*Proving.* (22.) He must by this time have made himself acquainted with the principal facts in Christ's history, his teachings, works and sufferings, so as to be able to show the perfect correspondence between these and the Messianic prophecies.

*Many days.* (23.) A considerable period, perhaps years, allowing of his visit to Arabia (*i. e.*, the country east of Damascus, Palmyra perhaps) mentioned in Galatians.

*They watched the gates day and night to kill him.* (24.) Men were stationed at every gate with instructions, if Paul went out, to follow him, and on the first opportunity to kill him. Instead of ridding the city of that pestilent sect, he had vastly increased their number and influence by his Christian profession and devotion to the Gospel. At the close of his epistle to the Romans, he says, Salute Andronicus and Julia, my kinsmen, who also were in Christ before me. Here we learn that some relatives of his were converted before him. We can imagine how Saul of Tarsus would be affected by their conversion, occurring at the very time when he was so madly persecuting the Christians. They were perhaps in Jerusalem, perhaps in Damascus, when they were converted; wherever they were Saul must have heard of it, and his hatred of the cause of Christ been greatly intensified by it. He would look upon it as a terrible disgrace, a stigma which he could only partially remove from himself by greater efforts to sweep this sect from the face of the earth. Nor would he have hesitated to deliver up these apostate relatives of his to imprisonment and death. Doubtless, after their own conversion, they prayed much for this bigoted cousin. Perhaps they may have had opportunity to speak to him, or write to him, of their conversion and of the glorious truths which had been brought home to them, and to entreat him to give prayerful heed to the evidences of the Messiahship of Jesus; but this only aroused his indignation the more. Such was his state of mind that nothing less than a mighty manifestation of Christ to his outward senses, more impressible than his inward sensibilities, could bring him to the Saviour. Perhaps a still more likely supposition concerning Andronicus and Julia, is that they may have been living in Palmyra or some neighbouring place, and that it was to visit them that Paul went into Arabia.

*They believed not that he was a disciple.* (26.) This would be very strange if he had been all the time since his conversion at Damascus. But he had been there comparatively a short time, having been chiefly in Arabia.

*Brought him to the Apostles.* (27.) Only Peter and James, as we learn from Gal. i.

*Disputed against the Grecians.* (29.) Here have we Saul of Tarsus, a public disputant in Jerusalem, maintaining in the face of all that Jesus is the true Christ. They had disputed with Stephen, and then killed him; and here was one who had taken a conspicuous part in that murder, preaching Stephen's very Gospel. The Grecians disputed with him because he was himself, by birth, a foreigner relatively to Palestine.

*Then had the churches rest.* (31.) Some new topic of exciting interest got possession of the public mind, and the first fear of men, that the Gospel was going to sweep all before it, passed away; and it was rather discouraging that the man who had been most prominent in persecuting the Christians, was now himself a devoted Christian.

*In the fear of the Lord.* (31.) They that walk in the fear of the Lord, walk in the comfort of the Holy Ghost. These two things are inseparable.

*And all that dwelt at Lydda and Saron.* (35.) We are not to take this in the strictest sense, as that there was not a single unconverted person left in the two places. The Scriptures use the language of men and use it with the freedom of men. So Mark 1—5, represents all Judea as baptized of John.

*Saw him and turned to the Lord.* (35.) Some years had now gone by. There were churches all over the land. The evidence brought out by persecution was before the eyes of men. Yet Peter believed that miracles were needed and the Lord confirmed his belief. This single miracle produced surprising results.

*Full of good works.* (36.) Good because not trusted in, but made to express Christ's love. That men may see your good works and glorify your Father.

*The disciples sent unto Peter.* (38.) How got they this faith that Peter could restore this dead person to life? When our Lord sent out the twelve, early in his ministry, he empowered them to raise the dead (Matt. x.); but we are not told anywhere of any dead person restored to life by them before this. But these disciples of Joppa saw that the power of Christ, even divine power, was manifest in every miracle wrought by the apostles, and reasoned that divine power was equal also to this. Their faith doubtless strengthened Peter's faith; and the argument from her usefulness, employed by them with him, was probably also employed by him in his prayer. When very useful persons are taken away from the church, may we sometimes conclude that if there had been more faith in the church, they would have been left?

*Many believed.* (42.) Not merely was Tabitha raised to life, but many received eternal life. Thus God honoured the faith of the disciples at Lydda.

*A devout man.* (x. 2.) We are not told that he was a proselyte, but he must have obtained knowledge of the true God from the Jews. 'He was of good report among all the nation of the Jews,' 22. He was not accepted and pardoned on the ground of his prayers, goodness, alms, for Peter was sent to make known to him words whereby he and his house should be *saved.* He was a sincere seeker, however, and God would not let him seek in vain. Years had gone by and the first step had not been taken towards preaching the Gospel to the Gentiles, and instead of the task becoming a lighter one it became a more difficult one from day to day, the large body of Christian Jews becoming confirmed in their observance of those things which separated them from the Gentiles, and dreading the introduction of questions that would impair their influence among the Jews. We might have fancied perhaps that Paul would have been the man to bring about this great innovation; but to Peter had been promised the keys of the kingdom of heaven, that he might open, once for all, the way of life, not only to Jews, but also to Gentiles. And the other apostles would not have been so likely to acquiesce in such a bold measure undertaken by a comparative novice.

*Let down to the earth.* (11.) The reason why all these animals of earth are here represented as descending from heaven, is to correct the notion that so naturally clave to the Jew, viz., that there was some essential uncleanness in certain animals, and to show that all are from God, by creation and preservation, and all equally so, and that it is for the Christian to regard them as the gift of his heavenly Father. A Jew would have been shocked not only by the command to eat, but by the represented descent of the unclean animals from heaven.

*This was done thrice.* (16.) There was no defect in the vision; its teaching was palpable enough; but the difficulty of understanding that there was *now* an obligation to seek and receive Gentile converts, was very great on Peter's part; and the Lord condescended to take account of this difficulty, though unbelief had something to do with it, and three times in succession to set the lesson before his reluctant servant.

*While Peter doubted what this should mean.* (17.) The vision itself sufficed not; there was needed the marked concurrence of God's providence; Cornelius's vision was to be added to the apostle's, to break down the barrier which the church had consecrated by its ten years' neglect of Christ's command.

*The Spirit said unto him, Three men seek thee.* (19.) Here was more supernatural testimony.

*Cornelius had called together his kinsmen and near friends.* (24.) This shows his faith; he was sure that Peter would be found and brought to his house.

*Stand up; I myself also am a man.* (26.) This was the first thing for Cornelius to learn; glory, honour, and power belong to God; and even they who have been exalted above all other men in point of privilege, know and acknowledge their own utter unworthiness. By this test, the true and false successors of the apostles may be distinguished.

*In every nation, he that feareth him and worketh righteousness, is accepted with him.* (35.) Accepted, in what sense? The context plainly shows. God will send the Gospel to such a soul; he will overcome existing difficulties of whatever sort; some servant of his, some stray sheet containing words of life will be taken to the suppliant; he shall not be left without that knowledge which is unto life eternal.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

Dear Sir,—I feel much interested about the letter from "A Christian Mason" and your reply thereto in your issue of 2nd instant.

With all deference to yourself I do not consider your remarks, though perfectly truthful, an answer to the Mason's letter, nor do I think that *the* great antagonism between Christianity and Masonry is touched upon at all.

I am, a Mason, that is to say, some years ago when I was but very imperfectly acquainted with my standing as a Christian, I was initiated and took the degree of Master Mason, and so bound myself under certain obligations for life; but beyond that I am no Mason, for there is that in Masonry which is most dishonouring to Christ and Christianity.

As to the statement that the Masonic "vows of fidelity" involve nothing which can conflict with a man's social, moral, or religious duties, I for one deny it, and declare it to be one of my religious duties to abstain from countenancing in any way such an institution as Masonry, as I will presently prove, but I regard the Christian Mason's letter in a very different light from what you do. You regard it and answer it as a comparison between the respective merits of Christianity and Masonry, whereas he says "I am a Mason *because* I am a Christian," which to me is the sad feature. He contrasts the failures and inconsistencies of Christians with the consistencies (?) of Masons, but that is not comparing Christianity with Masonry. We must confess with shame that his accusations against Christians are not unfounded, but *because* my Christian brethren fail, am I therefore to join the Masonic fraternity? The Christian Mason's letter implies the answer, "Yes! Christianity by itself is a failure, it requires Masonry as a prop;" and *that* is the delusion under which he writes. It is needless for me to argue with him on that point, the Epistle to the Colossians was written to dispel exactly such delusions, and I refer him to it as God's answer.

But Masonry is utterly antagonistic to Christianity, and the great antagonism, as I said just now, has not been touched in this correspondence.

Masonry is not merely a system in which the members are bound together as by civil contract, it is one in which religion has a not unimportant place. It is a *sine qua non* that a Mason must believe in the existence of one Supreme God, but as to creed that is all. Although the fraternity is in a great measure confined to professing Christians, still it does include all manner of deists, not excluding apostates from Christianity who deny that there has ever been any written revelation from God to man. In lodge these deists—for the Christian only goes as a deist—join together in offering up prayers to the one Supreme God who is addressed as the Great Architect of the Universe. Now that is a practical denial of one of the *fundamental* truths of Christianity, viz.: "There is one God and there is one Mediator between God and man, the man Christ Jesus." Masonry assents to there being "one God," but denies the rest. We read in GAL. iii. 19, that the law was ordained by angels in the hand of a Mediator. Moses of course was the Mediator, because he went up and down *between* God and the people. The basis of intercourse between God and His people was established through him. What God said to them He sent it by Moses, and what the people replied Moses took back to God, and so he is called a Mediator. Now the man Christ Jesus is the *only* Mediator between God and man; therefore all approach to God, every transaction between God and man must be effected, can *only* be effected through Him. Masonry denies this. There man as man in his natural condition, which the Bible tells us is a condition of enmity against God, presumes to go on his own merits as a creature into the immediate presence of God as Creator, the Great Architect of the Universe. The Christian, if he is a spiritually intelligent Christian, knows that such an approach to God is a myth, an utter impossibility, and he assists Satan in deluding his poor infidel fellow-sinners into the belief that it is a reality, a possibility. Let me also add that true worship—and Masons profess to worship God—can only proceed from knowledge of salvation which the Christian of all men alone possesses. When the Jews were God's people, Jesus Christ said to a Samaritan woman, "Ye worship ye know not what, we know what we worship, *for salvation is of the Jews.*" The Samaritans knew no salvation, and so knew no worship. The infidel of the present day is in exactly the same position. Shall I assist in keeping him there? God forbid! God's standard for His children is "Love all men;" the Masons are bound not to defraud *one another*, an altogether lower standard. Christians, and I among them, have failed and do fail. Shall I therefore lower God's standard to set up a consistency of my own? God forbid! I will confess my failure, and justify God and His standard. In conclusion, I will ask the Christian Mason to abide by a dictum of his own. "I say adopt *something like* a Masonic system *in* Christianity * * * * and you will go a long way with God's blessing to revive the true Spirit of Christianity." What does he do? He adopts Masonry itself *outside* Christianity, a very different thing.

Your's faithfully,

C. T. H.

*4th December* 1871.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—Would you kindly tell the Christian public where in India Mr. Taylor's books can be obtained? I accidentally saw one of them a few days ago, and although it had attained to the "*20th thousand*," yet I had not hitherto known that the book was even in existence! Suffice it to say, that the book is very neatly got up, with gilt edges, with a superior paper, with beautifully large type, is so full of interesting matter interspersed with anecdote, as to make the reader feel as if he *must* read it *through before laying it down.* I bought it from a friend some days ago, at I believe, the cost price, Rs. 2-8-0; next day another friend put down Rs. 3 on my table and ran off with it, and now I want another! This book is called "*The Model Preacher.*" Mr. Taylor's book on his Pentecostal successes in South Africa is, I hear, something wonderful! Is it true that Mr. Taylor is dependent on the sale of these books for his *very support* and *actually declines to accept assistance from others?* A reply in your columns will oblige

A CHURCHMAN.

[Our reply to this last question is, it is true. A notice of Mr. Taylor's books may be found in our Advertisement column.—*Ed. B. G.*]

# Notice.

WE have received in answer to the Rev. Narayan Sheshadri's appeal Rs. 25 from H. M. B.

# Epitome of News.

## SATURDAY, DECEMBER 2, 1871.

—*Times of India:* "The Earl of Selkirk, we hear, met with a rather ugly accident at Allahabad last Monday morning. He was riding with Sir W. Muir and the Misses Muir when his horse stumbled and fell, throwing the Earl heavily on his face and arm. The blow was a severe but not a serious one. He was bruised about the forehead and the eye."

This nobleman is eighty years of age. He has never been married. It is remarkable that a man of his age should set out on his travels to the Eastern world. This shows what changes steamers and railways have made in the relations of one part of the world to another.

—The Bishop's High School for Boys in Poona received a grant-in-aid of Rs. 2,529. There were 83 boys examined. Mr. Brierley, head master, is assisted by Messrs. Gilder, Dudley, and Hall. The Report says: "All the Roman Catholic boys who were attending the school at the beginning of the year were suddenly withdrawn from it. No reason was assigned for their withdrawal. It ought to be publicly known that no attempt whatever is, or ever has been, made to interfere with the religion of boys of other persuasions than that of the Church of England."

—*Lucknow Times:* "A correspondent writes to us under date Camp Hussunpore, the 18th inst., and reports much sickness in the Bareilly district. The Rev. Mr. Parker and wife (of the American Mission) are indefatigable in alleviating the suffering so prevalent, and busying themselves distributing medicine and food in every direction. There would appear to be much fever and ague in all the villages on the banks of the Bootya river, and many villages are entirely deserted, owing to the cholera and other diseases. The dead are said in many cases to be lying undisposed of, owing to the panic amongst the survivors."

—There has been a severe visitation of cholera at Lucknow.

—*Bombay Gazette:* "The official liquidator of the Old Bank of Bombay has filed a plaint against the former Directors of the Bank to recover damages for losses sustained by the shareholders through alleged illegal acts of the Board. All the Directors, official and commercial, are included in the suit, with the exception of those who are already exempted by the Statute of Limitations. There are six servants of Government in the list: Mr. F. S. Chapman, Mr. C. E. Chapman, Mr. Lushington, Colonel Marriott, Colonel Ballard, and Mr. G. Norman. The object of filing the plaint at once is to prevent the running off of about £300,000 of the sum claimed by the shareholders, through the operation of the Statute of Limitations; many loans of doubtful legality having already been excepted in this way."

—*Sindian:* "Last Wednesday afternoon, a gunner belonging to the 18th Brigade Royal Artilery, named Robert Fraser, shot himself." He had been drinking hard for some days. Another victim of the Canteen.

—And another, *Star of India;* Secundrabad: "A private of the 76th Foot a few days ago threw himself out of a window of the hospital, which is a stone building, while in a state of *delirium tremens*, and fell on the ground from a height of above 30 feet, which resulted in instantaneous death."

## MONDAY, DECEMBER 4, 1871.

—Rain has fallen in some parts of Persia.

—*Delhi Gazette:* "The sons of the Hon. Arthur Kinnaird and the Hon. and Rev. Baptist Noel are now on a visit to India, and are making a tour through the Panjáb."

—*Overland Mail*, Nov. 10th: Sir Robert P. Collier, Sir James W. Colville, and Sir Montague E. Smith are gazetted the new judges of the Privy Council.—Sir John Coleridge succeeds Sir Robert Collier as Attorney-General, and Mr. Jessel becomes Solicitor-General.—The hearing of the great Tichborne case recommenced on November 7.—After the *Megæra* court-martial has completed its sittings, a Royal Commission, with Lord Lawrence as president, will take up the inquiry.—The first of a series of week-evening addresses on social topics has been delivered in St. Paul's Cathedral.

Count Beust, the Austrian Minister, has resigned, on the plea of ill-health. There is a whisper, however, that the resignation is in obedience to a Royal request.—The German Reichstag has passed the Bill for providing an Imperial war fund.

A New York telegram reports the loss of thirty-three whaling vessels in the Arctic seas.—President Grant has ordered that the law shall be enforced in Utah without compromise.

Sir Hercules Robinson is announced as the successor of Lord Belmore in New South Wales, and Lord Belmore as the successor of the present Governor of Bombay.—Major-General Frederick John Goldsmid, C.B., is appointed a Knight Commander of the Star of India.—Sir Henry S. Mayne is appointed a member of the Council of the Secretary of State for India.—A report has been issued by the Select Committee on Indian Finance. A detailed balance-sheet is asked for.

Judgment has been given by Lord Romilly against Peek, the plaintiff in the shareholders' case against the directors of Overend, Gurney, and Co., but the defendants have to bear their own costs.

The first trial for bigamy has taken place at Utah. The accused (a Mormon elder) has been convicted, and sentenced to three years' imprisonment, the lowest penalty allowed by law.

An explosion of fire-damp occurred last night in one of the mines at St. Etienne. At one o'clock this morning twenty-four persons had been rescued, of whom three were injured. Subsequently twenty-two dead bodies were recovered. It is feared the number of killed will amount to fifty.

It cannot be said that the public have taken to the reports of the great Tichborne romance, which begin again to crowd everything else out of the newspapers, with diminished zest, though the second volume of the novel has been so long waited for that some points have been lost sight of. Witnesses for the plaintiff still appear in court, very confidently identifying the claimant as the veritable Sir Roger—his old servant, among the number, though he admitted that he might have said when he first saw the claimant that he was no more Sir Roger than himself, and further (begging her ladyship's pardon if he did so far forget himself, but he might have done), that had an Egyptian mummy been ticketed "Roger Tichborne," Lady Tichborne would have acknowledged it as her son. William Raines, late of the Carabineers, wearing the Crimean and the Indian Mutiny medals, a tall, soldierly man, with a grizzled beard, appears to have been an awkward witness for the Attorney-General to deal with, and he, and Bogle, the man of colour frequently alluded to in previous evidence, and others, have been before the Court, swearing without qualification to the identity of the claimant.

The "unhappy future," as General Schenck, the American Minister, could not resist calling it, seemed to press heavily upon the hearts of the Lord Mayor's guests. What more portentous words could be uttered by a Prime Minister on an auspicious occasion than those which fell from Mr. Gladstone's lips almost in the same breath with his peaceful congratulations? "I wish I could profess all the confidence with respect to the future that some may feel. Undoubtedly, if the

proposition be, without qualification, true that the best security for peace is to make abundant preparation for war, there never was a time when the security for peace on the continent of Europe was greater than at this moment. The armies of ancient times dwindle into perfect insignificance by the side of those that are now thought necessary for the purpose of defending national honour. From tens of thousands they rose to hundreds of thousands—from hundreds of thousands they are now rising to millions. God grant that the possession of these vast means of inflicting misery upon mankind may never prove a temptation to let loose the agents of that misery, except upon causes such as justice and honour may impose!" The "unhappy future" is thus presented to us again, and it is far from reassuring to assert that we, of all nations, are least likely to be tempted to join in any Continental troubles.

More has been done at Chicago, we learn, in a fortnight after the fire than in any two weeks in the history of the city. At the end of the fortnight succeeding the conflagration there was full activity again on the railways and tramways, and among the shipping. The Post Office, Chamber of Commerce, and Custom House departments were reorganised. Banks had resumed business, and the depositors exceeded the drawers, schools had reopened, the Relief Society was systematically meeting the wants of the impoverished; water was in abundant supply; new steam fire engines occupied the places of those destroyed; the new gas arrangements were well on to completion; newspapers were being regularly issued, and the municipality was in efficient working order. All this, if we may believe the *Tribune* of Chicago, has been accomplished in a fortnight, and the foundations of a nobler city laid than that which had been reduced to ashes.

The elections in America show large Republican gains in all the States where they have been held. President Grant's re-election next year is assured by a majority of at least three-fourths on the electoral vote, and probably 500,000 on the popular vote. The Republicans carry New York State by 30,000 majority—a Republican gain of 60,000; also the New York Legislature by a large majority. The Republicans and Reform Democrats have completely broken the Tammany Ring, carrying New York city by 26,000 majority, and defeating all the Tammany candidates except Tweed, who has 12,000 majority for senator—a loss of 1,500 on his previous majority.

The Mayor of Chicago appointed Oct. 29 as a day for public prayer and fasting.

—The Editor of the Secularist's Hymn Book has been favoured with the following letter from Mr. Gladstone's Secretary:—

"Mr. Gladstone desires me to return thanks for your letter of November 4, on the subject of the Secularist Hymn Book, and to state that the work, so far as he can tell from a very partial examination, contains things innocent and good, mixed with some others in the highest degree blameworthy. The statement that the book has had an approval from Mr. Gladstone is an entire, and, as he wishes me to add, gratuitous fiction."

—A Memorial, to be signed by 400,000 persons, is, it is said, to be presented to His Honor the Lieutenant-Governor of the N. W. Provinces, praying for the adoption of the Nagri character in Law Courts in place of the Persian.

—His Excellency the Viceroy had laid out for him to Madhopore five carriages of four horses each to carry him to Umritsur, a distance of 73 miles. The time occupied in the journey (including stoppages!) was 5 hours and 35 minutes, or over 13 miles an hour. The *Indian Public Opinion*, in mentioning this, says—"The whole road was most carefully watered, better than the Anarkulli Mall. The carriages and horses were supplied by feudatory princes, and were neither Lord Mayo's own nor the Panjáb Government's. The road was certainly in good order, but all traffic had been absolutely prohibited on it for the three days previous. Not even an ekka was permitted to pass along the road, and collections of hackeries and ekkas were made at various stations on the road, and officious policemen even interfered with private dak gharries."

His Excellency's subjects are likely to pray that His Excellency's visits may be few and far between. We do not believe in this imitation orientalism, as necessary for English rulers.

—The Vehar water having ceased to flow in the Marine Lines, the pipes were examined, and a fish measuring 4 feet 4 inches was found.

—A new exploring expedition is to start from South Australia in a Westerly direction.

—Intemperance so prevails now among the people of this country, says the *Bangalore Spectator*, that it may almost be classed as a national failing.

—*Straits Times*: "Australia is at last connected with the rest of the world by a telegraph cable. The expedition from Port Darwin anchored off Banjoewangie, Java, yesterday, after successfully laying the cable, and the final splice is momentarily expected to be completed as we go to press, the line being in complete working order."

—*Lucknow Times*: "Cholera, we are afraid, is yet far from abating in the native part of the city. But very many cases, we feel persuaded, end fatally because of the mismanagement of native *hakeems*."

—Gold, it is said, exists in the sand of nearly all the Assamese rivers.

—Nearly two millions are suffering from want of food, in the Tientsin region. 10,000 square miles of territory have been inundated.

—*Straits Times*: "The police are still busily investigating cases of robbery and murders said to have been committed during the riots, and endeavouring to recover stolen property. No attempt has been made to renew the riots, but notwithstanding the tranquillity that prevails, very little business is doing, confidence evidently not being fully restored among the Chinese themselves."

—*Friend of India*: "Dr. Cutcliff, in his report on the Lunatic Asylum, Dacca, states that of a total of 306 inmates he deems 128 almost if not absolutely incurable. He traces thirty-three per cent. of the cases of insanity to gunja-smoking and 7·18 to spirit-drinking. The two vices, however, go together, and are not easily distinguishable the one from the other. The proportion of males and females was 77·91 of the former and 22·07 of the latter."

"Fourteen specimens of living animals are said to have been collected by Prof. Cope, from the celebrated dark caves of Kentucky. They are all fish, reptiles and crustacea—deprived of sight, owing to the entire absence of light, but the organs of hearing are stated to be highly sensitive. A formal report on the investigation is shortly to be made."

—The *New York Times* states that a solid section cut from one of the original "big trees" of California is in New York on its way to a European Museum. Five men were employed twenty-five days in felling this huge tree; its height is 302 ft., and its largest diameter 32 ft. It has been ascertained from counting the annular rings that the tree is more than 2,500 years old.

## Tuesday, December 5.

—*Times of India*: "Justice is administered in Persia in a fine, free-and-easy style. Our Bushire correspondent communicates the following, for the truth of which he is prepared to vouch:—A merchant having been robbed of his goods in a caravan, applied to the Volley, the Governor of Fars, for help. That high functionary, after attentively listening to the circumstances of the case, and ascertaining who the robbers were, asked the poor merchant if he had made *Estekharah* (consulted the Koran and the holy beads) before entrusting his effects to a caravan. The robbed man replied 'No.' 'Well, then,' replied the Governor, 'it is your own fault; had you done so you would have been warned.' And so the case was dismissed. A few days afterwards another merchant appeared with a similar complaint. The question of the *Estekharah* being put, he readily answered 'Yes.' 'Did it advise you to send out the goods?' 'Yes.' 'Well, then, it is your *kismut*—fate—and it had been predestined. What mortal can intervene? Go!' Had the merchant uttered another word, the soles of his feet would have 'eaten' the *faleka*—bastinado."

—*Star of India*: "A short time ago we saw it stated by the Roman Catholic newspaper of this city that the venerable Dr. Döllinger regretted the opposition he had made to the dogma of the Pope's infallibility; that he had never gone further than doubt—not that dogma itself—but the expediency of proclaiming it at the present moment, and that, in some unknown manner, he had withdrawn his opposition and submitted to the infallible will of the Holy See. It is difficult to reconcile such representations with the part taken by Döllinger in the Alt-Catholic Congress, or association of Old Catholics, which was held at Munich in the end of September last. Of the programme which was agreed to by this Congress, the first seven resolutions not only received the assent of Dr. Döllinger, but were actually drawn up by himself. The first of these resolutions was as follows, and we recommend it to the earnest attention of the readers of the *Bombay Catholic Examiner*:—'The Congress takes its stand upon the Tridentine Creed, and rejects the dogmas proclaimed by the present Pope—that is, not merely the Infallibility, but the Immaculate Conception.' This, coming from an influential section of the Roman Catholic Church, is as direct and heavy a blow in the face as could well be given to the Papacy, and to the claims which it has latterly put forth."

—*Indian Mirror*: "Since becoming a Brahmo Mr. C. H. A. Dall has been taking delight in no end of fanciful names. He announces himself on one occasion a Brahmo follower of Christ; and on the next as a Ram Mohun Roy Brahmo, and on the latest occasion advertized, he announces his intentions of proving that the founder of Brahmo Somaj was a Christian. In one of his lectures just published he attempts to show that both the present leader of the Brahmo Somaj, as well as the founder of that Institution, view Christ in the same light as Mr. Dall himself. If Mr. Dall intends to preach Unitarian Christianity under the assumed name of Theist or Brahmo, let him do so on his own account, and not on that of Baboo Keshub Chunder or Raja Ram Mohun Roy. We again warn Mr. Dall that his course of conduct is improper."

## Wednesday, December 6.

—On the 1st of November it is the fashion in Paris to go to the cemeteries and place a flower, a garland, or other offering, on the tombs of the departed. Paris considers herself very religious in this. The French journals tell us that this year the tombs most honoured were those of Rossini, Visconti, A. de Musset, Sainte-Beure, Macdonald; Casimir, Delarigne, Balzac, Beranger have also received attentions. 'But not one flower upon the tomb of the family of Morny,' it is said.

—*Indu-Prakash*: "Out of three Candidates who went up for the M.A. this year, only one, Mr. Raoji Wasudeva Tullu, has passed. Out of the two Candidates who presented themselves for the LL.B. Examination, neither passed."

—Lt. Colonel J. R. A. S. Lowe, Bengal Staff Corps, Assistant Commissary General, has been cashiered for unfaithfulness of various kinds in regard to Commissariat accounts.

—*Madras Mail*: The Reverend James Sharp, of the Wesleyan Mission, Shemogah, Mysore, has favoured us with the following communication:—

"One day last week, while the Rev. A. J. O. Lyle and I were travelling between Agoombi and Tirthahalli, in District, we met two snake-charmers, who had a young cobra with them. We stood a few minutes to look at the antics of the cobra, while one of the men piped to it, and we then resumed our journey. We had not gone far, when we noticed our dogs, which were from twenty or thirty yards in front, start back terrified; and on riding up we examined the place, but could see nothing. The snake charmers had also noticed the movements of the dogs; and judging that there was a snake in the hedge, came running up, and one of them soon had a monster cobra by the tail. He held the tail with his left hand, and with a stick which he held in his right, he endeavoured to keep the head at a safe distance until he could get the reptile out of the hedge. Somehow or other, the cobra, which was a very powerful one, managed to slip its head from under the stick, and it instantly sprang round, and bit the man's left hand, about the first joint of the little finger. The man at once seized it round the throat, and placing its head on the ground, broke out its upper teeth. This done, he handed the cobra to his companion, and began to attend to his finger which was now bleeding profusely. First he tied a piece of string round the middle of it, and encouraged the wound to bleed as freely as possible. Then, having removed the string, he took from an old rag a little black pebble, about the size and shape of an ordinary French bean, and applied it to one side of the wounded part; and on the other he placed a little ball, in appearance not unlike a betel-nut, though not nearly as large. This ball was scooped out a little on one side, and it was this part of it which was placed next the wound. These articles, we were assured, would suck the poison out, and would then fall off of their own accord. He then loosened the veins of his arm, and took a piece of a peculiar kind of wood, about an inch in length, which he passed several times along his arm, from the elbow to the tip of his finger. Soon after the pebble and the ball fell off, and we were told that all the poison had been sucked out. The whole operation did not occupy more than about ten minutes.

The men spoke of the stones as *ginyamani*; the ball as a composition of several herbs; and the

piece of wood they called *nâgara hávina béru*, or cobra root. The influence of the latter on the cobra was remarkable; however much enraged it might be, as soon as a little piece of this wood was placed near it, it dropped its head at once, and seemed greatly terrified. I have made several inquiries concerning this remedy, and I find that it is known to many of the villagers in this district. There are few houses in which the black pebble, at least, is not found, and it is kept and used as a cure for cobra bites."

—*Spectator*: "There seems to have been a strangely dramatic element, a specialty of horror, about the recent forest fires in Wisconsin and Michigan. The flame had not time, as it were, to destroy the trunks of the pines, but leaped on the leaves and branches, and leaped along at hurricane speed, carrying with it a blast of burning air which destroyed everything that had life. Flight was impossible, the only resource was to plunge into water, and for this there frequently was not time. Large numbers killed themselves with their pocket knives rather than bear the roasting. Others inhaled the air for a moment, and are slowly dying of internal burns. In the village of Peshtego, 750 inhabitants, 500 are dead, most of them drowned as they rushed into the pond for protection. The burning fragments of the village were carried fifty miles, and the deep cloud of smoke hung over it for a week—writes an eye-witness—keeping up a darkness as of midnight."

—*Asiatic*, Nov. 10: "A society, including eight millions of men, mostly well initiated into its principles and projects, and through a cheap but very efficient secretariat in the freest communication with each other, possessing a compact body of 80,000 members in these islands, and finding in London a permanent fulcrum for the lever of political agitation throughout Europe, surely claims more than passing notice. History is a series far more often than a repetition, and just as in the middle ages the municipal or middle classes reduced, after incessant strife for centuries, both nobles and kings to a comparative subordination in the great framework of the State, so now are the industrial classes waging a precisely similar struggle against what may be termed the municipalities of Europe. The central council, as we have already informed our readers, sits in London with closed doors, but it is purposely allowed to transpire that the whole organization of the 'International' is perfectly agreed on the two cardinal points of their subversive programme, and these are, the transition of wages into the co-operative principle and the nationalization of land. Unless efficient counteracting and dissolving influences are brought to bear on the society, there is little doubt that what has begun in words will find its final solution in war."

—Mr. Wilkinson, B.A., of Cambridge, has arrived to take charge of the Diocesan School at Panchgunny.

—*Star of India*: "Mr. Darwin says that by trying hard to get long legs the stork got them. Mr. Anstey now says that by trying hard to get Wahabis the Patna authorities got them; but that neither the long legs nor the Wahabis existed until they were striven for!"

—*Ceylon Times*: "A telegram from Kandy, received at noon, furnishes us with the outlines of what appears to be a terrible tragedy. Last night at Bon Accord, a residence on the road to Kattugastotte, during a paroxysm of insanity, Baker, a well-known planter of Kandewattee Estate, in Dombera, killed Mr. Wm. Davidson of Maha Oya, and fractured the skull of MacBryde, though not dangerously: he then appears to have turned upon a Mr. Dawson (not of the Bank), who in self-defence shot him in the thigh, and brought him to the ground. Baker was still alive when our last telegram was despatched from Kandy."

—*Pioneer*; Mirzapoor: "A native woman, upwards of 80 years of age, had been very ill, and believing that she was about to die, gave over all her money and jewels to her son, and crept to the river side, intending to breathe her last in sight of Ganga's sacred waters. After she had been at the river side for some time, to her great surprise she recovered, and at once returned to her son's abode; her son refused to admit her, and declared that by the Hindu law she was, to all intents and purposes, dead; that he should consider her as such till a *punchayet* had restored her to the rights and privileges of the living. Maddened at this ingratitude and unfilial conduct on the part of her son, the poor old woman tore her hair, beat her breast, and crying out '*Eh Ram*! *Eh Ram*!' jumped down a well which stood near. Her *affectionate* relative does not appear to have made the slightest effort to extricate her, and it was not till 10 A. M. on the following morning, when the Police were informed of the circumstance, that the dead body of the unfortunate woman was fished out of the well."

## Thursday, December 7.

—The Bank of Bengal has called upon its European assistants to give a mutual guarantee for each other's honesty. A guarantee fund is to be formed by compulsory subscription, and from this fund the Bank is to recoup itself for any losses it may suffer by the dishonesty of its employés.

Some months ago we protested against a movement similar to this, in the Bank of Bombay, as taxing the honest to protect the Bank against its dishonest servants. We cannot think that any institution will prosper which violates such a manifest principle of honesty. It is the Bank's business to protect itself from the rascality of those in whom it confides, and if it fails to do this, it must suffer the loss, and not meanly take it out of the pockets of its honest clerks. The Bank of Bombay submitted the matter to a poll, and it was decided against them.

—*Times of India*: "Gunputrow Madorow, the head clerk, and G. M. Soares, the third clerk of the Civil Fund office, were placed before J. Connon, Esq., at the Fort Police Court, yesterday, the former charged with forgery and cheating, and the latter with aiding and abetting the same. The charges were preferred by Mr. H. M. Birdwood, Secretary of the Bombay Civil Fund."

—*Bombay Gazette*: "The eclipse expedition has landed at Galle, and the Colonial steamer *Serendib*, with Captain Fyers and Mr. Foenander, photographer, has proceeded to that port to convey the expedition to the north of Ceylon. The spot from which the observations are to be taken has not been fixed upon as yet, but probably some place in the Jaffna peninsula, and a spot in or near Kokelay will be selected by the Ceylon observers, while a third party will proceed to the southern coast of India."

"The Chinese who got up the riot at the Straits have had to pay for it in one way or other. One hundred and fifty-three were flogged, and the total number of stripes administered was 2,859. The total amount of fines inflicted was 1,342 dlrs., of which about 1,000 dlrs. were paid. The number of persons cautioned and discharged was 127: and in addition to these a number of prisoners have been committed for trial at the sessions, and there are other cases pending."

—Respecting Bishop Colenso and his diocese in the South of Africa, we have received, says the *Delhi Examiner*, the following particulars respecting the present uses to which the churches in that diocese are put. St. Peter's Cathedral is used by the Bishop; a native church at Bishopston is served by a missionary holding Dr. Colenso's views; St. Andrew's Church, Pietermaritzburg, is used as a day school, not for service; St. Mary's Church is let to the Presbyterians; Greytown Church is closed; Ladismith Church is left unfinished; Clairmont Church is falling into decay; Umhlati Church is served by a Colensoite; Christ Church, Addington, is served by a layman; St. John's Church, Pinetown, is let to a Wesleyan preacher; the Church at Isiping, ditto; St. Thomas's Church, Berœa, is let to a Congregationalist preacher; Umkomanzi Church is served by an ordained disciple of the Bishop; St. Paul's Church, Durham, ditto; St. Mary's Church, Richmond, and the Church at Byrne-town are closed.

## Friday, December 8.

—H. M.'s Indian troopship *Euphrates* will leave Bombay for England, viâ the Suez Canal, this forenoon, with H. M.'s 33th Regiment and Details of time-expired men from the Deolalee and General Depôt.

—The Justices have fixed the house-rate for 1872 at 6 per cent.

—*Times of India*; Ahmednuggur: "From means collected at this meeting of the community grain has been purchased here and at Jubbulpore, and issued to the poor of Nuggur and districts gratis, since the 14th of this month. The total number thus relieved up to to-day has been: 16,288 adults and 13,094 children, giving an average of 958·770 per day, at daily cost of about Rs. 75, each adult receiving half a seer, and each child a quarter seer at a time.

"Let me not forget to make honourable mention of Mr. Hanmatmal Sevanmal, the Rev. Messrs. Bissel and Fairbank, and Mr. Framjee Ardaseer, who every day for four or five hours give their time for the relief of our unfortunate poor, and work perhaps harder for them than they ever did for the sake of earning their own livelihood."

—*South Australian Register*, Nov. 7: "On Monday morning our Sydney telegram brought the distressing intelligence of the murder of Bishop John C. Patteson by the Melanesian natives, for whose benefit he had so long and so faithfully laboured. The act appears to have been committed in revenge for the outrages of the slavers, several of whom were cruising in the neighbourhood.

"So far as our present information goes, the Bishop went ashore from the mission schooner *Southern Cross* at Santa Cruz, the principal island of the group so called. The Rev. Mr. Aitken followed in another boat, which was met by a native canoe and attacked with a shower of arrows. Mr. Aitken and one of the sailors were killed and two other sailors wounded.

"Apprehension being felt for the safety of the Bishop, a boat was sent ashore, and his body was found in canoe, stripped of its clothing, and wrapped in a mat. The schooner then sailed to Norfolk Island, whence the sad news has been conveyed to Sydney by a private letter. It will be received by all denominations in South Australia with deep grief, for the late Bishop was regarded less as a mere Churchman than as a pious and devoted Christian minister, whose whole heart was in his work, and whose labours in his Master's service were sincere and disinterested.

"Bishop Patteson (as we are informed by his relative, the Rev. Canon Farr) was the son of the Right Hon. Sir John Patteson, of Feniton Court, Devon. His mother was a sister of the Right Hon. Sir John Coleridge. He was educated at Eton and at Oxford, where he was distinguished not more for his high intellectual powers, than for his moral qualities and genuine earnestness of character. After taking his degree at Oxford, he took holy orders, and on the living of Honiton falling vacant, near which town his father resided, he was requested to take the spiritual charge of the parish and accept the incumbency. It happened that at this time Bishop Selwyn, then Bishop of New Zealand, was in England. He was an old friend and counsellor, and Mr. Patteson felt the deepest veneration for his character and for his labours. Talking together in the garden at Feniton Court, the Bishop of New Zealand congratulated him upon the prospect of his being settled so pleasantly near his father and his sisters. 'I do not know that,' said Mr. Patteson. 'What do you mean?' said Bishop Selwyn; and then for the first time he heard that Mr. Patteson's one wish was to devote his life to that missionary work in which the Bishop of New Zealand was already engaged. Sir John Patteson, feeling as he did that he should see his son no more, gave his consent to their separation, as one who felt that we should not make our gifts to God of that which costs us nothing; and Mr. Patteson joined the Bishop of New Zealand in his work in New Zealand and the Melanesian Islands. His great aptitude for acquiring languages, and his gentleness of character, peculiarly fitted him for this work, and in due time he was called upon to take the oversight of the Melanesian Mission. He was very unwilling to undertake this responsibility, wishing rather to serve under another: but ultimately the Bishop of New Zealand convinced him that it was his duty, and so he was consecrated Bishop.

"Few will need to be told how well he discharged this duty. Fever and ague, and latterly a still more distressing malady, broke down his health, but did not stop his work. Probably he would soon have yielded to disease had God not called him to martyrdom. With unflinching courage, he was, from a sense of duty, singularly cautious, and there would have been little fear for his life but for aggression on the part of white men engaged in kidnapping the natives. For this purpose they even used his name, and enticed the natives on board their ships on the plea that he had sent for them. Except for these acts of others he had no fear for his life. He thought, indeed, that it was possible that he might be detained a prisoner among them, and directions were given in such an event that his boat should watch for him most carefully at about 3 o'clock A.M., as at that time he would most probably endeavour to escape. Could he speak from his grave, it would be to pray that the Mission might not be abandoned."

—No fresh cases of Cholera are reported at Delhi. Troops on the march will halt for the present.

—Deaths last week, 299.

—The *Echo* has an article on the Inflammability of London.

# Selections.

## THE ADAPTEDNESS OF CHRISTIANITY.

The question whether Christianity is adapted to the present generation of men, is one of much interest and importance. There are those who do not hesitate to answer this question in the negative. To such thinkers, the age of Christianity constitutes a presumption against its truth. They clamour for that which is new; for a system of religion which shall be the child of the present; the out-growth of modern forms of thought and opinion. Probably at no former period of time have men been so deeply impressed as at the present, with a sense of the progress which the human mind is making, and is capable of making. It is supposed that our religious systems, sharing the fate of those of science, must be abandoned, amended or rejuvenated, to meet the new wants of the growing mind. We think that those who hold such views, commit a serious error, in not duly considering, either the end which religion is designed to answer, or the particular wants of the human soul, which it is calculated to supply. In some things men are changing; in others they are stationary. Certain requirements of man vary with his rapid and ceaseless progress; others remain the same from age to age. Therefore in the one case the way in which those requirements are met must vary, while in the other case, the manner of supply need change as little as the wants themselves. Religion, we take it, is specially designed to meet certain of these changeless and constant demands. Therefore, when the true religion is once found, it is found for all time.

To make this point plainer, we will be a little more definite. Let us see in what respects men are growing, and in what they are, and must be, essentially stationary. It is especially as an intellectual being that man is making progress. His thirst for knowledge grows with each new accession; and he can no more rest in the conclusions of his ancestors, in regard to any matter of science or investigation, than the physical causes which effect the growth of a healthy child, can cease, and leave the child half grown. Man, on the other hand, as a moral being, as a being of emotions, of feelings, of passions, does not change. However much his intellectual wants may vary, his moral necessities are the same now that they have ever been. Love and hate, joy and sorrow, hope and fear, are always found among men, and always have been; and these emotions from age to age, are excited in the same manner, and seek the same objects on which to feed. De Quincey divides all literature into two great classes; the one he calls, if we remember rightly, the literature of knowledge, the other the literature of power. The first class includes those books whose aim is to impart instruction, to increase the knowledge of the reader. The second, those whose design is to play upon the feelings of the heart, to arouse the passions, to excite the imagination, or to stir the emotions and affections of men. It is noticeable that books of the first class have but a comparatively brief career; while those of the latter kind are read and re-read and pored over for generations. And this is because the intellectual faculties of men are all the time growing. A scholar acquires a fact, stores it away in his memory, and is ready for something else. The books from which he studied last year are of no use to him this year; he has got beyond them, and asks for something higher. Our systems of science are perpetually changing, as our investigators discover new truths, and bring to light new laws. Our text-books of science can have therefore but a short existence. What was regarded as demonstrated truth last year, the discoveries of this year may show to be entirely false. With the onward march of science new books are constantly necessary. And so the literature of knowledge is always changing.

But on the other hand, the literature of power is permanent. The poets whose works the fathers read, are not forgotten by the children. Homer has been the fount of song through all the ages of literature, and the charm has not yet departed from his verses. The great names in Greek and Latin literature are treasured by the scholars of the present time, like household words. Shakespeare and Milton find more readers to-day than when their works were first put forth, and the great poets of the present century are writing, not for the present, but for future ages. Now the reason of this is, that these writers of the second class move upon men in a very different way from those of the first class; these seek only to impart information; while the former would influence their feelings or their character. But the feelings, the passions, the affections of men, are the same in every age; therefore the works which are specially adapted to move those feelings, or passions, or affections, have a permanent hold upon the shifting generations of the race. The men before us, felt as we feel, and loved as we love; the men that are to come after us, in this respect, will be no different from those; hence that book which worked powerfully on the hearts of one age, will also move the other. Men have always felt a love of their native country; they have always gloried in the achievements of military heroes, and they always will. Therefore the pages of Homer and Virgil, telling as they do of the patriotic sufferings of the Trojans, and the mighty prowess of the Greeks, will never lose their charm; Demosthenes, pleading with the Athenians, to defend the land of their birth, speaks to every age, and to every nation, where patriotism is not a forgotten virtue. The loves of men are the same; the relations of husband and wife, parent and child, brother and sister, are as old as the race, and as widely spread; in every age, and in every land young men and maidens have had the same tale to tell. Therefore the books and poems that recount those loves, that feed or deepen or minister to those affections, have an interest for all men, at all times, and in all places, because men, every where and always, have had essentially the same experiences upon these very things.

It seems then to be a fact that man intellectually considered is a very different being from man morally considered; and that, while his intellectual wants may be demanding each day new food, he has certain other necessities, which are always the same, in every age and in every clime.

We think it is a matter admitting of demonstration, that religion is designed to minister to these universal and constant wants of the human soul. Religion is a matter which concerns the intellect less than the feelings and the will. It speaks rather to the heart than to the head. We therefore proceed to state more particularly, what those necessities are, of which religion seeks to afford the supply; and to notice briefly the manner in which Christianity professes to discharge this function. Does Christianity meet and satisfy the unvarying spiritual wants of the human soul?

It should be understood, that we are not now concerned with the philosophical defence of Christianity as a system of truth. We are not now inquiring whether this or that doctrine be true or false, reasonable or unreasonable. All that we propose at the present time is to view the religion of Jesus Christ in the light of certain human wants, the existence of which is proved by the consciousness of the race, and to see whether it at all supplies those wants. And if it can be shown that it really does supply them, then we can claim that in that very fact is to be found an argument for its truth, which although distinct from the speculative and historical arguments on which the system as a system rests, is yet one of no inferior weight.

And in the first place, men have always been seeking for the knowledge of God. We do not mean, merely the intellectual conviction that God exists, and such knowledge of His character and works as it is possible for man to get. This is all very necessary; but there is another kind of knowledge regarding God, which man seeks for yet more earnestly. He needs the experience of God's love in his heart. We study with eagerness the revelations of God's power and wisdom as made known in natural operations. But we cannot rest here, God must be more to His rational creatures than power; He must be more to them than wisdom. The heart craves more than that. Man longs for the friendship, the love, the approval of that Being upon whom he knows that he is dependent. The very fact that he is dependent gives rise to such feelings, and makes them necessary. To be wholly dependent on a being, with whom there were no possibility of communication, whose only revelations to us were those of the power and wisdom of the creator, the justice of the avenger, or the apparent capriciousness, which the unenlightened man thinks he discerns in natural operations,—this were misery indeed. We cannot be happy when we depend for existence upon a cruel being; nor when we are dependent upon an unknown being. The relation which our Creator sustains to us is largely a parental relation. The child cannot be happy who does not love his father, and who does not feel that his father loves him; and he cannot love him unless he knows him. Just so the conscious love and sympathy of God are necessary to the highest happiness of human beings; this renders the knowledge of God's love to us a prior necessity. We do not undertake to prove this. The experience of the race shows it to be a fact, that men need the love of God. They are fitted to receive and enjoy that love. Man has certain capabilities, among others, the capability for friendship; he has certain necessities, among these, he needs love. That person who has no friends, who loves no one, all whose interests are centred in self, is unhappy and wretched. The capabilities of his soul are not called into play. The necessities of his being are not supplied. He feels the gnawings of an unsatisfied want; hence he is miserable. But man has the capability for exercising friendship towards God; he needs to feel the love of God. He is fitted by his Creator to cherish and to rejoice in such love. He needs it just as much as his body needs food. Men are now, and always have been, hungering for this experience of Divine love.

Furthermore, man is a religious worshipper. His sentiments of veneration and reverence go out after a Divine Being. Men are not satisfied with paying respect to another man, one who is only man. They demand a God to worship. Destitute of the knowledge of Jehovah, they will invest an imaginary being with those attributes, which they conceive to be divine, and pay their homage to that creature of their own wild and untutored fancies. But some worship they must have.

Here then are these facts of human experience. Man is dependent upon God, and therefore seeks to know Him. Man needs the love God; man needs a God to worship. These facts have been expressed constantly in human speech, and have revealed themselves in the religious ceremonials of every nation under heaven. These religious feelings of men, like all the emotions of the human breast, maintain their similarity from age to age, and must be always satisfied in the same way. Men have always needed God, and have always, in one way or another, been searching for Him. They always will need Him, and the longings of their hearts can be satisfied only when they find Him.

Had mankind remained in a state of purity and holiness, they would still have been subject to these necessities. But the race has not remained in a state of holiness. Men have sinned; and the fact of sinfulness has not only disturbed the harmonious and loving relations between man and his Maker, but has also rendered the soul subject to still other necessities. We still need the love and friendship of God; we depend upon Him now, as really as we should have done had we continued sinless. But we also find, that by reason of our guilt, we have laid ourselves open to God's wrath; we are liable to retribution. The voice of conscience will not be hushed. Its perpetual lesson is, that man is a sinner, and deserves to be punished. Men accept the teaching of conscience; they cannot escape the fact of the ill desert; but they ask, is there any way in which we can escape from this punishment? Redemption then, on account of sinfulness, becomes a necessity of the soul. Every sytem of religion which the world has seen, has busied itself with this question; all religions seek to provide for men a way of escape from deserved punishment. Men have always dreaded the wrath of God; and have ever striven, with the utmost eagerness, to propitiate that wrath, and to regain that favour which they are conscious their sins have averted from them. Here now are wants of forgiveness, of salvation from punishment, of a way of redemption, which neither time nor place can change. In all ages, men need forgiveness, and in every clime. These necessities, also, are entirely independent of the individual's intellectual development. I may be a philosopher, or I may be a savage. The fact remains that I am a sinner. My intellect may find its highest aim in planning a snare for the wild beast of the forest, or it may be seeking to discover the great secrets of the universe. In either case, God is angry with me for my sins. In either case, my heart is deprived of the consciousness of that divine love, which the loftiest speculations of the philosopher cannot help to find, nor which the degradation of the savage can cause me to forget. In either case alike, I need that which will bring me back to God; which will assure me that my sins are forgiven; which will answer the yearnings of my soul for immortal life and happiness.

How then does Christianity undertake to supply these wants, the fact of which we have now tried

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to make manifest? We answer, by presenting to men a revelation of God, such as can be gained from no other source. Not merely a revelation *from* God; not merely a revelation of some one attribute of Divinity, but a revelation *of* God Himself, powerful, wise, holy, just and loving; a revelation not made in the mysterious and secret language of nature, to understand which, even partially, requires a lifetime of study; not in the curious speech of forgotten times, which can be read only by the learned; not in the proverbs, or aphorisms of sages, whose meaning the wise alone can grasp; but in the plain, open, every day life of a man; one who, though conscious of the divinity that was in Him, moved among men as a man, one whose words, whose looks, whose actions could be understood by all; one who suffered and toiled as men do; who was subject to the wants of mortals; who was in all respects a man, and who could thus, not only sympathize with men, but be understood by them; such was the Person, whom Christianity presents, as God's fullest revelation of Himself to men. We are not now engaged in the inquiry whether the Christian doctrine of the divinity of Jesus Christ be true; true or false, it sets before us a Divine Person; an incarnation of God Himself, and at the present time, we undertake to say no more than that such a revelation of divinity, as Christianity teaches us, as made in the person of Jesus Christ, is eminently fitted to supply to the human soul, just that knowledge of the Supreme Being, for which it longs. The Christ of the Bible stands, as it were, between men and God; partaking of the nature of both, He acts as a perfect Interpreter between heaven and earth. The attributes which attach to His divinity, shine through the veil of His humanity, and are thus revealed to men, among whom He is accounted one.—P.

(*To be continued.*)

## TELEGRAPHIC NEWS.

*London, November 30th:* His Royal Highness the Prince of Wales has passed a quiet night, and is progressing favourably, though the fever is still unabated.—The Peninsular and Oriental Company has declared a dividend at the rate of three per cent. for the half year.—The Porte has demanded a revision of the decisions of the Berne Conference, by the Conference at Rome concerning the tariff for messages to India.

*Brussels, December 1st:* The statement recently made that the Belgian Ministry had resigned, is now contradicted.—At the request of the King, the Belgian Ministers resigned to-day. Comte de Theux has been entrusted with the formation of a new Cabinet.

*Berlin, 1st:* The German Parliament has voted a credit to maintain the actual (present) Military Contingent for three years.—In yesterday's sitting, Minister Dilbruck said that Germany should be quite prepared in 1874, owing to the strong tendency for revenge manifested by the French people.—Cremieux, one of the leading members of the Commune, was executed yesterday at Marseilles.

*London, 2nd:* The Prince of Wales has passed a good night. The fever is still severe, but its progress is satisfactory.—Lord Chesterfield, who was a visitor with the Prince of Wales at Scarborough, has died of typhoid fever.—The Tichborne trial is progressing slowly. All the papers are giving *verbatim* reports of each day's proceedings. Evidence as to the identity of the claimant is accumulating. It includes that of Mr. Baigent, who was an old and intimate friend of the Tichborne family. The cross-examinations are becoming increasingly searching.—Mr. Serjeant Ballantine has hinted that the petitioner's case is being conducted without payment of counsel.

*—New York, 3rd (4th?)* Congress re-assembled at noon to-day.—The President in his message congratulated the House on the termination of the long quarrel with England that had been effected by means of arbitration.—He thanked the King of Italy, the President of Switzerland, and the Emperor of Brazil for their readiness to participate at the Tribunal.—He said that the recent visit of Prince Alexis to America was an agreeable proof of the cordial relations existing between Russia and America, and he asked for the recall of Latacazy, rendered necessary by his inexcusable conduct towards his employers. In conclusion, President Grant hoped that the Spanish Cuba question would be amicably arranged.

*London, 5th:* Germany has declared in a state of siege all the French Departments now occupied by the German troops.—H. R. H. the Prince of Wales is considered to be out of danger, and hopes are entertained of his speedy recovery.—His Royal Highness the Duke of Edinburgh, who has been on a visit to the Prince of Wales, has left Sandringham.—H. M. the Queen intends to revisit the Prince of Wales at Sandringham next week.—Sir Charles Dilke attempted to lecture at Derby. A riot broke out, and he was unable to proceed.—Mr. Auberon Herbert, M.P., in addressing the electors of Nottingham, advocated a republic after the Queen's death.—The *Times* has violently attacked Mr. Gladstone's appointment of Sir Robert Collier.—General Grant, in his address on the opening of the American Congress, recommended a modification of tariffs, and expressed satisfaction at the settlement of the *Alabama* claims.—A number of sailors have been most barbarously treated in China and Japan.—The East Lancashire Amalgamated Weavers' Association have initiated a movement to introduce the 54 hours' system by Act of Parliament.—Disorderly meetings have been held at Bolton and Derby, at which Sir C. Dilke was present.—Warwick Castle has been almost destroyed by fire. Twenty-three of the apartments were completely gutted.—The Home Rule party will inaugurate a Parliamentary campaign by a national banquet at Limerick, January 10th, over which Mr. Butt, M.P., will preside.—The Chancellor of the Exchequer, in a speech at Halifax, censured Sir Charles Dilke and disapproved the proceedings at Derby, he denied that the Queen paid no income-tax, and that he would answer Sir Charles Dilke in Parliament.—Radical influence is declining.—The attitude of the Political parties in the French Assembly favour the maintenance of the *statu quo*.

*6th:* H. R. H. the Prince of Wales is very much better, but he shows symptoms of decline.—Mr. Robert Grove has been gazetted a Judge.

*Vienna, 6th:* A Circular has been issued by Count Andrassey, the new Austrian Prime Minister, concerning the future policy of Austria, which has produced a good impression at Berlin and St. Petersburg.

*London, 7th:* The Postmaster General has announced that from the 5th January next the Indian Mails from Brindisi to London will be forwarded viâ Mont Cenis and Calais, and that the postage on newspapers will be reduced to threepence.—*Obituary*—General Sir James Yorke Scarlett and General Sir E. F. Morris.—The health of H. R. H. the Prince of Wales continues to improve.—At a Conference at Birmingham a reform in the House of Lords was advocated, and the *Times* was reminded of the Tooley Street tailors.

### PASSENGERS SAILED.

By P. and O. Co's Str. *Decan, 2nd:*

*For Brindisi.*—Mr. and Mrs. Henvey, two children and infant; Mr. Debnarn; Mr. Nightingale; Mr. Hutchinson; Mr. Mann; Mr. Frazer; Mr. MacLellan; Mr. Chrichton; Mr. Berwick; Mr. James Stewart; Captain Rowlandson Smith, and Mrs. Strahand.

*For Southampton.*—Miss Hough; Mrs. Daniels and child; Mr. Sargeant; Captain and Mrs. Hawes, two children, two infants, and European servant.

*For Malta.*—Brigadier-General and Mrs. Kaye, and Miss Waterfield.

### PASSENGERS ARRIVED.

Per Str. *Columbian, 3rd:*

*From Southampton.*—Mrs. Ibbetson; Ensign Thompson; Mrs. General Walters; Col. H. Drummond; Mrs. Heyman and child; Mr. E. J. Reid; Mr. G. P. Robinson; Miss Wood; Mr. J. Heim; Miss M. Boyd; Miss E. Macy; Mr. and Mrs. Watchman and child; Mr. and Mrs. Powell; Mr. and Mrs. Marshall; Mr. and Mrs. R. H. Wilson and two infants; Mr. J. B. Wilkinson; Mrs. Renny; Miss Walker; Mr. J. Buchan; Capt. and Mrs. Bingham and family; and Mrs. Watson.

*From Brindisi.*—Major Genl. Sir F. Goldsmid; Major C. B. Smith; Mr. S. G. Thomas; Col. and Mrs. Cracroft; Mr. F. Hoyer; Mr. and Mrs. H. Webster; Mr. H. Maxwell; Rev. Mr. and Mrs. Broomhead; Capt. Ostrehan; Miss Sewell; Mr. R. A. Lloyd; Mr. W. Shirreff; Mr. and Mrs. Christian and three daughters; Miss Maxwell; Mr. and Mrs. P. Leslie; Mr. G. H. Johns; Mr. F. W. C. Marval; Mr. H. B. Medlicot; Mr. J. Lane; Mr. Earnshaw; Mr. S. F. Killner; Mr. C. Poole; Mr. O. Noike; Mr. L. Singer; Mr. D. Andrews; Mr. Parke Pittar; Mr. G. W. Allen; Col. Staunus; Mr. E. Seguer; Col. F. R. Pollock; Mr. G. Eyears; Mr. Harraden; and Mr. Orr.

## DOMESTIC OCCURRENCES.

### MARRIAGES.

CALDER—GRANT—Dec. 4th, by the Rev. D. C. Boyd, M.A., Surgeon W. M. Calder, H. M. 108th Regiment, to Julia Matilda, eldest daughter of James Grant, Esq., Dalchaple House, Elgin, N.B.

SCOTT—BOYD—Dec. 4th, at St. Andrew's Church, Bombay, by the Rev. John Paton, Robert Scott, Veterinary Surgeon, to Maggie Boyd, daughter of John Boyd, Esq., Kirkliston, near Edinburgh.

THORPE—HESSING—Dec. 5th, at Surat, Mr. Holmeyer Thorpe, Government Telegraph Department, Bombay, to Miss Mary Ann Hessing, of Surat.

WALTON—JENYNS—Dec. 6th, at Byculla Church, by the Rev. F. L. Sharpin, B. M. Walton, Esq., to Harriet, daughter of T. Jenyns, Esq., senior, of Melbourne, Australia.

### DEATHS.

OVERSTONE—Nov. 20th, of dysentery, Mr. Robert Overstone, passenger on board the S. S. *Excelsior*, aged 31 years.

AWDRY—Nov. 29th, at Kurrachee, Helen Eveline Maria, daughter of Lieut. Ambrose Awdry, Royal Engineers, aged 15 months.

WATSON—Dec. 1st, at the Esplanade Hotel, Archibald Douglas, the infant son of John Hudson Watson, Esq.

WEST—Dec. 1st, at Clifton, Anne Sarah, the infant daughter of R. West, Esq., C.S., aged 4 months.

GILBERT—Dec. 2nd, at Penge, near London, the wife of Mr. William Gilbert, of Bombay.

COTTIER—Dec. 2nd, at Bandora, Adolphie John Lewis Cottier, aged 45 years.


## Advertisements.

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